



# Welcome to the Parish of St Michael Thirroul and Wombarra



13 / 14 JUNE 2020

**BODY AND BLOOD OF CHRIST ❖ YEAR A**

**A Body Broken ... and ... Blood Poured Out**

## **THIS WEEK'S READINGS**

## *Bread from Heaven*

When the Israelites came out of Egypt, God did one miracle after another for them. God got water from a rock when they were thirsty; and, when they were hungry, God fed them with bread from heaven. “*Mah nah?*—what is this?” the Israelites asked when they saw it; and ‘manna’ has been its name ever since.

Why didn't God just miraculously produce real, ordinary bread for them?

Moses answers this question in his speech to the people: God fed them with manna so that they might know one does not live by bread alone. If God had fed them ordinary bread, they wouldn't have learned the lesson. As it was, first they hungered, and then they were fed miraculously with the who-knows-what-this-is bread from heaven. And so, they learned to trust in God, who fed them with what they needed to live.

But this is only half the lesson, as Moses explains it: one does not live by bread alone; what else is needed is the word of God.

And so, when the time was right, the only-begotten Word of God came so that people might not perish but have ever-lasting life (John 3:16).

That is why Christ said that he was the true bread from heaven. One does not live by bread alone but by this true Word of God. And, by a miracle which completes the lesson of the manna, this Word is the bread of life for all the faithful. The Word of God and the bread from heaven are present in one here.

In the Eucharist, then, there is everything that one needs to live, if one will only learn the lesson and trust in Christ, who feeds his people with himself, the living bread from heaven and the Word of God. ‘Do this in memory of me’. Many of the great things of life are kept alive through the ‘remembering’ of cherished traditions. Moses says to the people, ‘Remember ... do not forget, the Lord fed you with manna’. In the words of John's gospel before the passage we read today, Jesus has recalled this story of the Exodus, and likened himself to the manna given to the people in the midst of their complaining. Now he announces the inauguration of a new tradition – and, as John tells us, it too will be met with complaining. To this point, Jesus has been telling the people that he was foreshadowed in the manna. He came to nourish their old faith. Now, however, he makes a dramatic announcement. In all that he does, he is giving expression to the ways of his Father – taking up the initiative himself. He will become the nourishment of God's people in a way that could never have been anticipated: ‘The bread that I shall give is my flesh for the life of the world’.





John uses the word ‘flesh (*sarx*)’ in this reference to the Eucharist. We are accustomed to using another term, speaking of the ‘body (*soma*)’ of Christ. In the early Church, both terms were in use. When we recall the Prologue of John’s gospel – ‘The Word became flesh’ – we can recognise the implications of this term. ‘All flesh is grass’, Isaiah declares, ‘The grass withers; but the word of God remains forever’ (Isaiah 40:6-8). When the Prologue of John’s gospel echoes these words – ‘The Word was made flesh’ – it is underlining the full implications of the Incarnation: the Son of God ‘emptied himself, as Paul says, coming to share our humanity in all its frailty. John is presenting the Eucharist as the sacrament of this Incarnation and all that it was to give to the world. He is also affirming the ‘healthy materialism’ of the biblical tradition. For all its frailty, the human body is God’s creation; and in the Incarnate Christ it has become our salvation and the source of eternal life for us.



‘This is my body, given, broken, for you. This is my blood poured out for the whole world’. All this is clearly, but subtly, implied in the words of John’s gospel. ‘Sent by the Father’, Jesus is still carrying out – in the eucharistic mystery – the great task he had been given. In John’s account of the last days of the Saviour, Jesus declares, ‘And when I am lifted up from the earth, I shall draw all people to myself’ (John 12:32). In the Mass, we are given to share in the Saviour’s return to the Father, making intercession for the whole human family. ‘As I draw life from the Father, so whoever eats me will draw life from me’ – our sharing in ‘this one loaf’ is nothing less than a sharing the life of the Father. It is unfortunate that discussion of this passage often does not get beyond a defence of the ‘real presence’. The Eucharist is the sacrament of the whole drama of salvation – ‘Anyone who eats my flesh and drinks my blood has eternal life, and I shall raise them up on the last day’. ‘Communion’, the term we have long associated with this sacrament, has implications that have been neglected. Our ‘communion’ in the Saviour’s return to the Father – his Paschal Mystery – is what unites us as members of his Church.

This gospel, in its emphatic rejection of the murmuring of those who do not accept the teaching of Jesus, certainly upholds the challenging truth of the Eucharist in what has been the Church’s faith since the beginning. The repeated reference to ‘eating and drinking’ clearly echoes the eucharistic practice of the apostolic Church.

Jesus is offering us his ‘flesh’. He is also offering us his ‘blood’. To give our ‘blood’ for someone is to give our life when it is being poured out. It means to give our heart even when it is bleeding. It means to be willing to sacrifice everything for them. It is to give them our life, our spirit, our deepest self. Jesus is giving us the Spirit of love which is his life. Just as God poured water from the rock when Moses struck it, so, when the soldier struck at the heart of Jesus on the cross, there came out water and blood. We celebrate the gift of the water of life in the sacrament of baptism. We celebrate the gift of Jesus’ life-blood when we drink from the Cup at Communion. Jesus is offering himself to us.

When our flesh is broken and our hearts are pierced we can respond by collapsing in on ourselves. We can also do what Jesus did. Jesus is inviting us to ‘believe in him’. He is inviting us to listen to his words, to trust what he is revealing about God and about our real hunger, and to reach out in love to others as Jesus is reaching out in love to us all. Let us take others to our heart. Let us acknowledge them and how sacred they are, even when they fail to know this or to live up to it. They, like us, are broken in many ways. They are not able to love as they would like. They are hurting and confused, but they have a lot to give. They have all the love in their broken hearts to give. Let us know this and honour it and learn like Jesus to welcome their gift.

## DO YOU WISH TO ATTEND MASS SATURDAY/SUNDAY?

If you wish to attend Mass at Thirroul on Saturdays [5:30pm] or Sundays [8:00am], you **MUST REGISTER BEFOREHAND** with the Parish Office – **please register by 10:00am on the Wednesday prior to the weekend you wish to attend**. Either phone or email the Parish Office stating what dates you wish to attend – and how many from your family wish to attend with you. Health regulations allow a maximum of **50 worshippers** at Masses, excluding those essential for and those assisting at the liturgy. **Remember, if you are elderly or not feeling well, then, for your safety, please do not attend. Please do not arrive late for Masses – aim to arrive at least 5 minutes before Mass** is due to begin. **Entry** to the church is **only via the sacristy door**. There are no collections during Mass, but you may leave your donations in the basket or bowl as you enter or leave through the sacristy. There are hand sanitizers inside the sacristy door. *You do not need to register beforehand if you wish to attend a **weekday Mass**, though when you arrive, your details will be recorded.* **All who attend must observe social distancing of 1.5m – except for people from the same household.**

**ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA drop any items onto the front verandah of the presbytery or in the special white plastic bin if you come to Mass**

## WINTER SOLSTICE: SATURDAY, 21 JUNE AT 07:42AM

The June Solstice (Winter Solstice) is on Sunday, 21 June 2020 at 07:42am in Sydney. In terms of daylight, this day is 4 hours, 31 minutes shorter than on December Solstice. In locations south of Equator, the shortest day of the year is around this date.

The summer solstice occurs once a year in December when the Sun's track across the Australian sky reaches its highest point. It is the day that has the most daylight hours of any in the year. The summer solstice usually occurs on 22 December, but can occur between 21 and 23 December. The winter solstice is the day of the year that has the least daylight hours of any in the year and usually occurs on 22 June but can occur between 21 and 23 June. So, from now on, the days get longer ... *As the days lengthen, the winds strengthen.*

But! Summer is – will be – on its way!!

## PROJECT COMPASSION BOXES 2020

Project Compassion boxes for 2020 may be returned when you come to any Mass – please place them in the **yellow** bin inside the church. You may also hand them in to the Parish Office during the usual Parish Office opening hours. Thank you for your generosity.

## 'TELEVISED' MASSES FROM THIRROUL IN THE FUTURE

As from 17 June, Masses will be televised **only on every Saturday evening, and usually on Wednesday mornings**. It is envisaged that this will continue indefinitely so that those who cannot get to Mass will be able to watch at least one Mass from Thirroul each week.

## ON THE CARE FOR OUR COMMON HOME

The problem is urgent. "Never have we so hurt and mistreated our common home as we have in the last two hundred years." We must all change our day-to-day actions to live more sustainably. "Reducing greenhouse gases requires honesty, courage and responsibility." On a larger scale, our leaders must be held to account. "Those who will have to suffer the consequences . . . will not forget this failure of conscience and responsibility."

# WHAT'S ON THIS WEEK – AND BEYOND

**Friday** 19 Jun Sacred Heart of Jesus  
**Saturday** 20 Jun Immaculate Heart of Mary



## POPE FRANCIS' MESSAGE World Communications Day

*(continued from last week)* The history of Christ is not a legacy from the past; it is our story, and always timely. It shows us that God was so deeply concerned for humankind, for our flesh and our history, to the point that he became human, flesh and history. It also tells us that no human stories are insignificant or paltry. Since God became story, every human story is, in a certain sense, a divine story. In the history of every person, the Father sees again the story of his Son who came down to earth. Every human story has an irrepressible dignity. Consequently, humanity deserves stories that are worthy of it, worthy of that dizzying and fascinating height to which Jesus elevated it.

“You” – Saint Paul wrote – “are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor 3:3). The Holy Spirit, the love of God, writes within us. And as he writes within us, he establishes goodness in us and constantly reminds us of it. Indeed, to “re-mind” means to bring to mind, to “write” on the heart. By the power of the Holy Spirit, every story, even the most forgotten one, even the one that seems to be written with the most crooked lines, can become inspired, can be reborn as a masterpiece, and become an appendix to the Gospel. Like the *Confessions* of Augustine. Like *A Pilgrim's Journey* of Ignatius. Like *The Story of a Soul* of Saint Therese of the Child Jesus. Like *The Betrothed*, like *The Brothers Karamazov*. Like countless other stories, which have admirably scripted the encounter between God's freedom and that of humans. Each of us knows different stories that have the fragrance of the Gospel, that have borne witness to the Love that transforms life. These stories cry out to be shared, recounted and brought to life in every age, in every language, in every medium. *(continued next week)*

### THIS Sunday's Readings *on our website*

**Body and Blood of Christ • Year A**  
**1st Reading** Deuteronomy 8:2-3,14-16  
**2nd Reading** 1 Corinthians 10:16-17  
**Gospel** John 6:51-58

### NEXT Sunday's Readings *on our website*

**12<sup>th</sup> Sunday in Ordinary Time • Year A**  
**1st Reading** Jeremiah 20:10-13  
**2nd Reading** Romans 5:12-15  
**Gospel** Matthew 10:26-33

### SUNDAY MASS TIMES

**Church of St Michael • Thirroul**  
 Saturday – 5:30pm • Sunday – 8:00am

**Restricted numbers apply ... to attend ...  
 you must register beforehand with the Parish Office**

### LITURGIES THIS WEEK

<b>Thirroul</b>	Monday	<b>05:30</b>
<b>Masses</b>	Tuesday	<b>17:30</b>
<b>Monday to Wednesday</b>	Wednesday	<b>09:00</b>
<b>will be televised.</b>	Thursday	<b>09:00</b>
	Friday	<b>09:30</b>

## Parish of St Michael – Thirroul and Wombarra

*Moving forward as a Parish Family + one of the Northern Illawarra Parishes*

Patrick Vaughan • *Parish Priest* ❖ Andrew Granc ofm, Geoff Allen, Ken Cafe ofm • *Assisting*

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 4268 1910 4268 1976

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**Parish Office Hours** Tuesday, Wednesday Friday

**9:00am to 3:30pm** Magda Pires  
**10:00am to 3:00pm** Maureen Franciskovic

[www.thirroulcatholic.org.au](http://www.thirroulcatholic.org.au) Parish School of St Michael 4267 2560